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12th Part of the Dictionary entitled *Sulàmani Nigan'du of Vírrà Mandalaven.*

Names of the Castes.	Name of their Country.	Chaplets of Flowers worn by them.	Figures or Emblems which are emblazoned on their Flags.
Charens	Calicut	Tála ⁶	A bow
Chólans	Cumbaconam	A'ti ⁷	A tiger, rampant
Pandians	Madura	Nimba ⁸	A fish, naiant
Piramaner	Varanasi ¹	Padma ⁹	A swan, volant
Chitties	Caverypatnam	Seeragam ¹⁰	A lion, rampant
Velas	Tondemandalam	Cuvalaya	A ploughshare
Parawer	Ayótti ³	Cadamba ¹¹	A peacock, close
Karreyar	Kuru	Candal	A fish, naiant
Madapalli	Távi	Padma	A bull, at gaze
Timilu	Sindu	Champaca ¹²	A bull, at gaze
Kammalu	Manté ³	Valliam	A monkey, rampant
Mookwer	Cosalam	Punnei	A swan, displayed
Palli Villi	Pannadi	Tondei	A star
Marawer	Sáttroc ⁴	Mullei	A red flag
Kurawer	Cambai	Padma	A bow
Idayer	Twaraca	Tulasi	A kite, displayed
Návider	Velli giri	Condei ¹³	A razor
Vannar	Valaway ⁵	Tumbei ¹⁴	A white flag
Parriar	Caruvooor	Padma	A white flag
Kaykoller	Canjivaram	Cadamba	A cumin flower

XI.—*On the Commixture of the Races of Man as affecting the Progress of Civilisation.** By JOHN CRAWFURD, Esq., F.R.S.

AFRICA.

I CONTINUE in this paper the subject of the Commixture of Races, beginning my illustrations with the continent of Africa.

The narrow strip of land which lies between the Mediterranean and the Great Desert, and which is irrigated from the range of the Atlas, has a fertile soil, with a climate nearly the same as that of Southern Europe. Its aboriginal inhabitants, fair men compared with other African races, speak a language differing from all other known tongues. These people, still numerous in the mountains,

¹ Benares. ² Oude or Ayodhya. ³ Mantotte, near Manar.

⁴ Ramisseram.

⁵ Vallavay in Managampattoe.

⁶ *Borassus flabelliformis.*

⁷ *Banhinia tomentosa.*

⁸ *Melia azadirachta.*

⁶ *Nelumbium speciosum.*

¹⁰ *Cuminum.*

¹¹ *Maualea orientalis.*

¹² *Michelia.*

¹³ *Poinciana pulcherrima.*

¹⁴ *Justicia ecbolium.*

* These papers were read at different meetings of the Society, but it has been thought advisable to print them together and consecutively. The last was read on the 8th of December, 1863. ED.

are the Berbers or Kabyles. Their race is clearly a peculiar and distinct one, perhaps more European than African or Asiatic.

Notwithstanding the possession of a fine climate and fertile soil, the Berber race, whether under the name of Lybians, Numidians, or Mauritians, has never, within the bounds of authentic history, attained such a measure of civilisation and power as to have established a powerful united state, capable of maintaining its own independence, of repelling foreign settlement, and of resisting foreign invasion and conquest. A commixture with foreign races has, therefore, been in progress for at least thirty centuries. In this long time the native blood has been intermixed with Greek and Phœnician through colonisation; with Italian blood through the Roman conquests and an occupation of six hundred years; with Teutonic blood through the dominion of the Vandals, which was of a century's duration; with Greek blood again for one hundred and thirty-six years; and, finally, by the conquest of the Arabs, which may be said to have now lasted for close on seven centuries. To this may be added the Turkish conquest, without occupation, and the French conquest, which embraces a large portion of the country, and is likely enough in due time to embrace the whole of it.

Of all the foreign occupations, by far the most influential has been that of the Arabs, whose language has, in all the open, fertile, and accessible parts of the country, supplanted the native tongue. The result of all this is a mongrel population in the towns and open country, to which the expelled Moors of Spain, with a little Spanish blood in their veins, have, no doubt, considerably added. With all this admixture of foreign races the great probability is, that the aboriginal race was always the prevalent one, and that the physical character of the present inhabitants of Barbary does not very greatly differ from that of Numidians and Mauritians. At all events, it is certain that there is no apparent vestige of Italian, Greek, or Teutonic blood, these having wholly merged in the more numerous elements, the native and Arabic. One fact deserves special notice. The Arabs in Spain, mixing their blood with Spanish, reached a higher civilisation than they did either in their own country or in any foreign one, while in Africa, mixing with Mauritanian blood, they are, at best, but semi-barbarians. Neither soil nor climate will account for this, for those of Africa on the Mediterranean differ but little from those of Spain.

Egypt is a country in which foreign blood has been intermixed with native in greater abundance and variety, perhaps, than in any other part of the world. The aborigines were a peculiar race, differing from the rest of mankind, physically and intellectually—even from their nearest neighbours, the Arabs and the Phœnicians.

Favoured by the peculiarity of the Nile, which almost spontaneously irrigated and fertilised their small country, for Egypt is little more than one half the size of Ireland, the Egyptians attained an earlier and a higher material civilisation than perhaps any other people, unless we except the Hindus and Chinese.

The late Mr. Buckle ascribed the early civilisation of the Egyptians to the capacity of their country for the production of the date, a wild and groundless hypothesis, for it is certain that no people feeding on fruits, on roots, or the pith of trees, ever attained a decent measure of civilisation. Some one cereal or another seems indispensable to the growth of civilisation. Wheat has been the chief instrument for this purpose in the temperate regions of the Old World, rice in intertropical Asia, and maize in America.

The civilisation of the Egyptians, however, was of a feeble and effeminate character. Their government was an unmitigated despotism, and, in the language of Gibbon, their superstition was of all others "the most contemptible and abject," of such a character that even tolerant Rome could scarcely endure it. The Egyptians wasted their strength in building huge tombs and temples to nameless kings and deified oxen. They wanted the courage to defend themselves, and, while their wealth attracted invaders, every invader became a successful conqueror. They themselves subdued only poor tribes in their vicinity, and even so small a nation as the Jews, when they found a leader of genius, were able to baffle them and escape from the bondage in which they were kept.

The result of many conquests has been a large admixture of foreign blood with native. According to their own traditions, the Egyptians were conquered and ruled for several ages by a nameless nomadic people—mere shepherds, just as have been the Chinese by Tartar tribes of the same class. Within the period of authentic history, they were invaded and conquered by the Persians, whose rule over them lasted above a hundred years. The Persian dominion was followed by that of the Greeks, which endured for three centuries. Then came the Roman dominion, which, in one form or another, lasted for no less than seven centuries. Both Greeks and Romans conquered Egypt with even more facility than we ourselves conquered Hindustan, and they ruled the Egyptians much after the manner in which we rule the Hindus, the people of all others that, in social condition, although not in race, most resemble them.

The Arab conquest was effected with as much facility as the Persian, Greek, or Roman, but it was of a different character. Egypt, instead of being remote like the countries of its former conquerors, lay close to Arabia, and was easily accessible to a crowd

of fanatics who invaded it and settled in it, thus enacting a part which may be compared to that which the Saxons played in Britain—that is, intermixing largely with the conquered people, and imposing their own language and institutions upon them. The Arabian rule may be said to have lasted to our own time, for the rule of the Turks and Mamelooks was but a modification of it—that is, for above twelve centuries. The mass of the present Egyptian population are ignorant and servile, but a strong-bodied and laborious people is the result of this commixture. These are the modern Fellahs, a black-haired, yellow-complexioned race, who probably differ but little, physically or mentally, from the subjects of the Pharaohs, for the Arab invaders, however numerous, must always have been but a small proportion to the indigenous inhabitants.

We have the means of verifying this proposition by the presence of the Copts, for whom religion has done what mountain fastnesses have accomplished for other aboriginal races. These, comparatively few in number, possess the religion which they received from their Roman conquerors, and speak the language—although, no doubt, much modified and corrupted—of their Egyptian forefathers. I am aware that this last fact has been disputed by Sir George C. Lewis in his learned and ingenious work on the *History of Astronomy*, where he insists that the Coptic is a new language, not older than the Christian era. Sir George cannot, of course, in this assertion mean a language entirely new—a new creation, for that is what has never happened in the history of the world, and is, therefore, impossible. The Coptic must be either the ancient Egyptian or a modification of it, or a foreign language. That it is not the latter we may be certain, since it differs from every known tongue, ancient or modern, and since we have no means by which an unknown foreign tongue could have been introduced. It must, therefore, be essentially the ancient language of Egypt, altered, no doubt, in its structure by time, but as the social condition of the people has undergone little change, it probably differs less from the ancient language than does Italian from Latin or English from Saxon. Its vocabulary contains a few words of Greek and a few words of Arabic, just as the Spanish contains words of Arabic and words of Gothic, but this only attests the authenticity of its history. The Coptic is written in the Greek character, but nothing would be more natural than that the Copts, with the example of their rulers—a very superior people to themselves, whether as to race or civilisation—before them, should substitute a simple and convenient phonetic character for the clumsy, inconvenient, half-symbolic, half-phonetic writing of the ancient Egyptians.

I come next to the Negroes. In the lower social conditions of

man there seems to exist an antipathy which precludes an intermixture of races similar to that which keeps the lower animals, even of the most closely-allied species, from commingling in the wild state while they do so freely in the domestic. There is no crossing between the Caffre and the Hottentot, nor, I believe, between the Caffre and Saumali or Galla. Even among the widely-spread people who go under the common name of the Negro, it is probable that there exists fully as great a difference as there does among those who go under the general one of European. In Africa, in their natural state, the different tribes keep distinct enough, while in the compulsory one, in which they exist when transplanted to America and its islands, they are blended into one undistinguishable mass.

There is one race widely different from the Negro which has largely mingled its blood with it; this is the Arab. The monsoons make the navigation from Arabia to the east coast of Africa comparatively easy, and it is probable that settlements of Arabs were made in Africa long before the time of Mahommed; although, no doubt, they became more active under the inspiration of his religion. The intelligent and able report of our present consul, Colonel Rigby, on the dominions of the Arabian sultan of Zanzibar, territories which embrace eleven hundred miles of the African coast north and south of the equator, shows the nature of Arab settlement and intercourse. With the north-east monsoon there is an immigration yearly of thousands of Arabs, some settling permanently and some returning home with the westerly monsoon. Of the flourishing island of Zanzibar, the seat of the Arab government, Colonel Rigby says:—"The chief people are the Arab landed proprietors, who form a sort of landed aristocracy, possessing large plantations and many Negro slaves. A numerous mixed race has sprung up, the offspring of Arabs by African women. Many of these people are very intelligent and enterprising, and free from the bigotry and religious prejudices of the Arabs, but they are generally dishonest and unprincipled."

It may be remarked, and it is proof of the power and influence of an overwhelming majority, even of an inferior race, that the descendants of the Arabs lose their own language, an African tongue being adopted by all parties as the common medium of intercommunication. The converse holds good in Persia and in India, in the first of which Arabic and in the last Persian have never become, notwithstanding long dominion, the current languages; for the invaders in these cases were few in number compared with the native inhabitants. The Arab influence in Africa has been chiefly confined to the Negro race, and even with this has hardly penetrated to the western coast. That it has been beneficial, however, and tended to humanise those over whom it has been

exercised, must be inferred from the disappearance on the eastern coast and in Central Africa of the frightful human sacrifices and occasional cannibalism which prevail on the western under the influence of native superstitions.

The Arab blood, then, is the only foreign one that has produced an appreciable influence on the Negro races of Africa, and that influence has been but partial and inconsiderable, leaving the vast mass of the population in that condition of helpless barbarism which has characterised it as far as history carries us,—slaves to each other and to every stranger that possessed the means of enslaving them.

Intermixture of Arabian with Negro blood, and Arabian influence generally, would probably have been more extensive in Tropical Africa than we find them to be, had it not been that the eastern side of this continent, the only part of it easily accessible to Arabia, turns out to be the most unpropitious portion of it—a land insalubrious, sterile in soil, and destitute of harbours and navigable rivers.

WESTERN AND CENTRAL ASIA.

Having given examples of the effect of the commixture of races respectively in Europe and in Africa, I proceed to give similar ones for Western and Central Asia.

The Turkish race, or the people speaking one of the several dialects of the Turkish tongue, affords very striking examples of the effects of commixture. The parent country of this now widespread race may be described as that which the Persians call, after its principal inhabitants, Turkistan, or the land of the Turks; but it will besides include Bokhara and some countries east of it. This will make it equivalent to the Ariana, Bactria, and Sogdiana of the ancients. Although the Turkish race forms the majority of the inhabitants, it is probable that they do not even here form a pure aboriginal race; for we know that, even within the period of authentic history, the country has been invaded and conquered by Mongols, Persians, and Arabs. Even Greeks have mixed their blood with the Turkish race; for it was in a portion of their country that Alexander, 323 years before the birth of Christ, planted a colony over which a Greek dynasty ruled for near two centuries.

When the Chinese came in contact with the Turks, they are said to have described them as men with prominent features, or, as they expressed, with “horse-shaped faces,” which, to a people rejoicing in snub noses, flat features, and small obliquely-placed eyes, would no doubt be accounted a deformity.

The Turkish race, according to the character of the physical geography of the localities in which they have been placed, would

be either roaming shepherds, or fixed agriculturists possessing towns, the inventors of written letters and possessors of some of the useful arts. The people among whom Alexander planted his colony must have been of this last description; for it would have been impossible to establish it among mere hordes of nomadic shepherds. The Turks who, in comparatively modern times, conquered Upper Hindustan were unquestionably in this social state, and, indeed, in some respects, more advanced than the Hindus whom they subdued. The Turks who conquered Western Asia, and a portion of Western Europe, seem to have combined the two characters of shepherds and agriculturists; and, indeed, a combination of them would seem indispensable to the accomplishment of distant, continuous and permanent conquest.

The Turkish race extends over 15 degrees of latitude, and at least 60 of longitude, and in the greater portion of this vast area they are the minority, while everywhere they have mingled their blood with that of the multitude whom they have conquered. In Europe, intermingling with Greeks and other European races, they are fair, and more European than Asiatic. In Syria, Asia Minor, and Persia, mixing with the swarthy inhabitants of these countries, they are hardly distinguishable from them in physical form. In Hindustan, neither they, nor the Persians and Affghans, who accompanied them in their invasions, are easily distinguished from the aborigines, on whom they and their allies, the Persians, were the first to bestow the name of Hindus, or "black men."

In Europe, the Turks have been greatly improved by intermixture with European blood, and to this is no doubt to be ascribed the continuance of their long dominion of some five centuries. The case is similar to that of the Arabs in Spain. In India, their number, compared with that of the indigenous inhabitants, was always trifling; and, mixing with these, they suffered deterioration, and their dominion was uncertain, alternating with that of Persians and Affghans, all finally falling before a European power. Had the European Turks intermixed with Asiatic races only, their power must have long ago perished. Even intermixed with Europeans, long planted as they have been in some of the finest parts of Europe, and inheriting a wealth which they could not themselves have created, they but struggle for an existence, which they owe more to the toleration and reciprocal jealousies of the nations of Europe than to their own strength. Most probably, they will in due time be expelled from Europe, like the Arabs, or be absorbed by superior races.

Among the races that have played the most conspicuous part in history are the Jews, including under this name all the people of Palestine and Phœnicia. I imagine they are now everywhere more or less a mixed people. It is sufficient distinction for a

small people, with a narrow territory, that they were the first to engage in foreign maritime commerce—that they founded Carthage, the rival of Rome; and that from among them sprang the two forms of religion which now prevail with half the inhabitants of the globe and all the more civilised.

The entire region occupied by the Phœnician race is not above a fourth part larger than the principality of Wales. It is a country of mountains, rocks, and deserts, but with a few well-watered, and therefore fertile plains and valleys. Near ten degrees without the tropic, Palestine in climate resembles the southern countries of Europe, and its natural products corresponded, for it was a land of wheat and barley, of the vine and the olive. The race was, in energy and enterprise, far more European than Asiatic. Hemmed in by deserts and the Mediterranean, they seem to have made the most of their narrow bounds. Far beyond the reach of history, they had cultivated corn, had domesticated the most useful of the lower animals, were in possession of the useful and precious metals, and had invented phonetic writing, while their dull neighbours the Egyptians, notwithstanding their overwhelming superiority of soil, never went beyond clumsy symbols.

Had so energetic a race as the Jewish possessed an extensive territory, they would, no doubt, have become great and powerful conquerors. As it was, their obstinate valour did not hinder them from being subdued by every powerful people that attempted their conquest; so that, for at least thirty ages, they have been more or less intermixed with races both Asiatic and European.

At a very early age a colony of Jews settled in Egypt; and that they were not very grievously oppressed, seems attested by the rapid increase which took place in their numbers. It was this colony which, escaping from bondage, returned to their parent country by the Arabian desert, and subdued the cognate tribes that occupied it. We cannot suppose that in their long residence in Egypt, and during their tedious passage through the desert, they did not commingle with Egyptians and Arabs, although usually solicitous to preserve the purity of their own blood. The man of genius who rescued them from Egyptian thralldom, who led them through the desert, and gave them laws and institutions, was himself married first to a Midianite, that is, it may be presumed, to an Arabian; and then to an Ethiopian, that is to a Nubian, whose blackness was as unchangeable as “the spots of the leopard.” On coming into the promised land, it was, moreover, lawful for them, after destroying the males, to intermarry with the captive females without distinction of race.

In process of time the Assyrians conquered Palestine; in the first instance carrying off ten of the tribes into captivity, and then the remaining two. By this we are certainly not to under-

stand that the Assyrians carried off the entire nation of the Jews. They would naturally carry off a selection only of ordinary prisoners, with all the leading men, as a precaution against revolt ; for we cannot suppose even Oriental conquerors so insensate as to destroy the value of their conquest by reducing it to the condition of an unpeopled desert. The select few of two of the tribes were eventually permitted to return to their own country ; but the banished of the ten tribes never had such permission, and being absorbed by the more numerous people among whom they were planted, they have, as an inevitable consequence, wholly disappeared as Jews, and hence the ten lost tribes will assuredly never be found. Yet under the name of Samaritans, the people of Palestine were probably in race as much Jews as the people of Judea itself.

In due time Palestine was conquered by the Persians, and the Assyrians expelled. The Greeks conquered it from the Persians, the Romans from the Greeks, the Arabs from the Romans, and the Turks from the Arabs. We have here no fewer than six distinct races, or at all events nationalities, each of them for ages in possession of the parent country of the Hebrew race, embracing in all a period of five-and-twenty centuries, during which a commixture of their blood to more or less extent with that of the Jews was inevitable.

As to the Jews scattered over the wide world after the Roman conquest, it is clear that they are everywhere a mixed people, since everywhere they are found to partake more or less of the physical and even mental character of the races among which we find them. The Jews of England, Holland, and Germany are often of fair complexion, with blue eyes and fair hair. The Jews of Poland and Russia have the Slavonian type ; those of Spain and Portugal, the Iberian. The Jews of Persia are very like Persians ; while the Jews of India are black, and not distinguishable, bodily or intellectually, from ordinary Hindus. The Jews of China are as yellow as any Chinese, and instead of aquiline, have snub noses. The two last, indeed, are only Jews by religion, and hardly more so by race than the Buddhists of China and Japan are Hindus.

Wherever the Jews have intermixed with Asiatic races the result has been deterioration. Not so in Europe ; for here they have neither undergone deterioration themselves, nor injured the races they have commingled with. Here we find them contending on equal terms with the races among whom they are settled, in every pursuit open to their enterprise.

The Arabian race, within its own proper parent country, is the most unmixed great one in the world, unless we except the Chinese and Japanese. With the exception of fire-arms and the mariner's compass—of both of which they have but an imperfect acquaint-

ance—and a religion borrowed from the Jews, the Arabs of the present day are the same pure race as their progenitors of forty centuries ago—divided as then into nomadic tribes wandering in the desert, into agriculturists in the more fertile parts of the country having a perennial supply of water, and into foreign tribes confined to the coasts of a region without navigable rivers. The language and even the very name of the Arabs have undergone no change for many ages.

The Arabs are the unmixed aborigines of their own country, for they have never been subdued and ruled over by strangers. This immunity from foreign conquest they owe in some measure to their native valour, but far more to the physical geography of their country—a triangular peninsula, about ten times the size of Britain, surrounded on three sides by the sea, and at its apex by a desert,—a region consisting of seas of sand, of rocky mountains, with a small proportion of fertile table-land, narrow valleys and oases, two-thirds of it within the tropic, and the remainder not above eight degrees beyond it. Such a country, defended by a warlike race, was not one to tempt invasion or encourage conquest.

The Arabs might have continued the home-keeping race which they had been for ages, had not a new religion sprung up among them in the first quarter of the seventh century of the Christian era. Under its inspiration they sallied forth to foreign conquest, and within a short century's time subdued Syria, Egypt, Palestine, Persia, and the parent land of the Turks. The extent to which they intermixed with the conquered races was proportioned to facility of intercourse. In Egypt, Syria, and Palestine, at convenient distances from their own country, they intermixed largely—a fact to be inferred from the general supplanting of their languages by the Arabic tongue. The present inhabitants of these countries may, indeed, be considered as a mixed Arabian breed. In Persia and Turkistan their number was far too few to produce any material change in the physical character of their native races, and in India it is not appreciable. The native languages of this country have indeed received, directly or indirectly, a considerable portion of Arabic, but chiefly through the medium of religion.

The Hindus may be considered one aboriginal race, but perhaps only in the sense in which we consider all Europeans to be so, for probably there is as great a variety among them as among the people of Europe. There is, for example, as wide a difference, physically and mentally, between the people of the Punjab, whose forefathers resisted Alexander, and those of Bengal, who have tamely submitted to every invader, as there is between Scandinavians and Greeks, or between Germans and Spaniards. The Hindus are all 'black men', and those who dwell thirty degrees from the equator are not fairer than those who are within eight degrees of

it. In their own languages they have no common name for the race, and it was the Persians, themselves swarthy, who gave them the name of Hindu, which, as already stated, signifies in their tongue 'black'.

Among the different people constituting the aggregate Hindu race there has taken place a considerable degree of intermixture, although the foreign element has probably been nowhere so large as to have materially affected the aboriginal or native stock. This intermixture is attested, not by history—for the Hindus never had any—but by language and religion, which, commencing at the north-west, have spread southward and eastward, their influence diminishing as we recede from that quarter.

To the north, the Hindus have extended by conquest and settlement to the lower valleys of the Himalaya, and there commingling with a different race—the squab, semi-Tartar Gurkas—have formed the mongrel Nepalese. To the east, they would seem to have commixed to a certain extent with another race, constituting the populations of Assam, Kachar, Munnipore, and Araccan. To some extent, too, they may be said to have commixed with the aboriginal inhabitants of Ceylon, the Singalese.

The first foreign people who settled in India were the nation whose tongue was Sanskrit, and who have been called by modern Orientalists Arians, from the belief that the Ariana of the Greeks was the country from which they proceeded. The time and manner of their invasion, conquest, and settlement in Upper Hindustan, where of necessity they must have first arrived, are buried in the deepest obscurity, and are matters of mere learned inference alone. The copious writings which exist in their language, immemorially a dead one, have no history of their origin or progress. That language, however, differs wholly in its structure from every original tongue of India, and it is natural to conclude that the people who spoke it must have come from the same quarter with all those who, within the period of authentic history, have invaded it—the quarter from which it is most accessible, and the only one having a race of men that we can fancy equal to such an achievement. If their parent country was the supposed one, they must, although a swarthy people, have been still a fair one compared with any race of Hindus. We hence infer that, compared with the people among whom they settled, they were few in number, and, commingling with them, soon lost their original type, since we find the people of Peshawur and the Punjab, the first necessary seats of their power, as black as the Hindus of Bengal, or of the extremity of the Southern Peninsula.

In the first years of the eleventh century of our own time, and towards the end of the fourth of that of the Mahommedans, India was, for the first time within the period of authentic history,

effectually invaded. The Arabs had before attempted the conquest, but failed; and it was now carried into effect by the only nations who, by their proximity to Hindustan, could in rude times have possibly achieved it. The leaders in the enterprise were Turks; but their armies consisted, besides these, of Tartars, Persians, Arabs, and Affghans, all animated by the same religious fanaticism. The invading armies were, in fact, Mahomedan crusaders.

The conquerors, repeatedly recruiting from their respective mother countries, held effective dominion over the greatest and fairest parts of India for seven centuries, and, but for the accidental intervention of an European nation twelve thousand miles distant, would assuredly have continued to hold it to the present day.

The chosen language of the conquerors was, not Arabic, as in other Mahomedan conquests, but Persian, and from this tongue comes the only name of the whole country—Hindustan, signifying “the land of black men”. This language, with its indispensable ingredient of Arabic, has been intermixed to a greater or less degree with every language of the country, as had been, although in a much less degree, its predecessor the Sanskrit.

The races that thus conquered India converted many of the natives, intermarried with them, and in course of time became so intermixed with them that it is seldom that conquerors and conquered are now distinguishable. The conquerors and their mixed descendants have even gone the length of adopting the strange and unsocial prejudices and antipathies which distinguish the Hindus from the rest of mankind. The conquerors have been depraved by the admixture, but it has greatly benefited the Hindus; for the strangers introduced useful and ornamental arts before unknown to them, with a literature far more rational and manly than their own.

A brief enumeration of the improvements introduced by the northern conquerors will show the extent of the social advantages which the Hindus received from their commixture with them. To them the Hindus are indebted for paper, pens, and ink—for, left to themselves, their writing was scratched on palm leaves with an iron style. It was the conquerors who introduced the manufacture of soap—for before them the only detergent of the Hindus consisted of rough alkaline earths. It was the conquerors who introduced lamps and candles—for before their time the Hindus had no means of enlightening the darkness of the night but torches. It was the conquerors who introduced the arts of granulating and of crystallising the sap of the sugar-cane—for before their time the sugar of the Hindus was the mere crude inspissated sap of the cane or of palms. It was the conquerors who taught the Hindus the manufacture of gunpowder and the use of fire-arms. It was they, too, who introduced and, indeed, who

alone continued to use—down to the arrival of the nations of Europe—the compass and the quarter-staff. It was they who introduced the vine and the orange; and, finally, they introduced a style of architecture incomparably superior to the clumsy and fantastic one of the Hindus.

In the arts, then, what remains to the Hindus will be confined to the culture of the cotton-plant, the manufacture of fine tissues from it, calico-printing, and, perhaps, the indigo dye. The culture of the silkworm and its food they certainly received, like the rest of the world, from the Chinese, for, left to themselves, they were contented with the produce of the wild worms of their forests.

There are a few isolated exceptions to the general rule of strangers merging in the Hindu population. The most remarkable example of this is the people whom we call Parsees—true Persians—who, step by step, found their way with their families to India, and have now been there, chiefly on its western coast, for a thousand years, preserving the ancient religion of Persia, and, with an unique persistency, refusing to intermix with any class of the native inhabitants. The Parsees are distinguished from every other people of India, not only by personal appearance, but by superior intelligence, industry, enterprise, and freedom from caste prejudices.

On the same western coast there exists another people, who may be described as half-caste, or Mestizo Arabs. These are the Moplays; a word which is a corruption of Mapilla—a compounded word, which signifies in the language of the country, the Malayalam, a dialogue of the Tamil “children of the mother”; that is, offspring of Arab fathers by Indian mothers. They are the descendants, recruited from time to time, of those Arabs who have immemorially carried on, under the auspices of the monsoons, the trade between India and the western world.

The first settlement of Europeans in India is a very modern event, for it is of little more than three centuries and a half’s standing, and has been very partial. It began with the Portuguese, who busied with the conversion of the heathen, gave the converts Christian names and a smattering of the Portuguese language. The great majority of those who pass under the name of Indian Portuguese, and who are absurdly fancied by some to have become black from the heat of the sun, are but Hindus under another name, not distinguishable by colour or form from the other natives of the country.

The principle of precluding settlement is one which we ourselves acted on with great perseverance for above two centuries. Notwithstanding this, a very considerable mixed population has sprung up, although of its numbers no account that I am aware of has ever been rendered. As in all similar cases, this mixed

race follows the manners, customs, and religion of the superior race, and, it is not necessary to add, is a great improvement on the inferior. In the first generation they have produced men of mark, and with one more infusion of European blood, men of distinction, scarcely, if at all, to be distinguished from the pure European.

EASTERN ASIA, ETC.

Coming next to Eastern Asia and the Asiatic Islands, I begin with the Mongolian race, including under this name the cognate Manchos, the present masters of China. Notwithstanding its wide-spread conquests, the Mongolian is a race which has never given rise to a clearly mixed race, because these conquests were but the mere spasmodic efforts of roving shepherds, always inferior in number and civilisation to the people whom they invaded, and whose peculiar characteristics must therefore have quickly been lost in the mass of the conquered. There is no doubt of the existence of Hunic blood in Italy, and of Mongol blood in Persia, and even in Russia, but they are too small to be perceptible. Their own arid woodless country, of mixed sandy deserts, rocky mountains and grassy plains, may be described as Arabia multiplied twofold in extent, but Arabia transplanted from a tropical and sub-tropical climate to a temperate or a cold one. Such a region, by its nature adverse to agriculture, was suited to pastoral life. Immemorially, therefore, its inhabitants have been more or less wandering shepherds. It abounded in the larger animals of the chase, among which, in all probability, were the horse, the ass, the camel, the sheep, the goat, and the dog; and we may safely believe that these animals were as early domesticated by the Mongols as by any other people. Their possession, in this state, yielded food, clothing, and means of transport.

From shepherds and hunters, the Mongols became warriors and robbers; and, when a leader capable of uniting their hordes arose, they sallied forth to foreign conquests. Attila and Gengis were two such chiefs; and Gibbon's description of the first of these barbarian heroes is a sample of the whole race. "His features, according to a Gothic historian, bore the stamp of his national origin, and the portrait of Attila exhibits the genuine deformity of a modern Calmuc: a large head, a swarthy complexion, small deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body of nervous strength, though of a disproportioned form."

No people would be solicitous for an union with so ill-favoured a race, but there was little opportunity, since to the west the Mongolian conquests were little better than ephemeral plundering incursions.

These shepherds invaded Italy and Persia, and left no more trace on the mass of their populations than did the Africans of Hannibal on the first, or the Greeks of Alexander on the last. With a short interval, they have ruled the nearly allied, although still different, Chinese; but, instead of modifying the bodily or mental character of the Chinese race, they have themselves become, in a great measure, Chinese.

The recent travels of Englishmen in Manchoo Tartary have furnished us with a remarkable illustration of the extent to which this has been carried. Into that country it was found that the exuberant population of China had poured to such an extent as to become possessed of the property of much of the land, and to have induced the Tartars to adopt, not only the laws and customs, but even the very language of the Chinese. We have, in this case, the example of a victory by industry and civilisation over brute force, much like that which Roman civilisation obtained over the northern barbarians who subdued the empire.

Between India and China, wholly within the tropic, and, indeed, at one or two points reaching to within seven and eight degrees of the equator, there exists a peculiar race of man, of brown complexion, but never black like the Hindus, nor yellow like the Chinese, and shorter in stature than either. The race consists of several nations speaking distinct monosyllabic tongues. Some of these have invented written phonetic language, and made considerable progress in civilisation, although much short of that of either Hindus or Chinese; whilst others consist of rude unlettered tribes. This race has no common appellation, but European writers, from its geographical position, have lately designated it as the Indo-Chinese.

As the race seems one throughout, although, by alternations of invasions and conquests, no doubt considerable intermixture must have taken place, no appreciable difference, whether in physical form or intellectual capacity, has followed. Towards the western frontier, however, there seems to have been some commixture with the Hindus, as in the example of Assam; and, towards the eastern, with the Chinese, as in the case of the people of Anam.

The Indo-Chinese have, however, commingled with the Chinese in certain localities. The admixture, in these instances, is of comparatively modern date, not reaching further back than the first intimate knowledge of the nations of the far East by Europeans. It has arisen from Chinese emigration, originating in the pressure of population on subsistence, to which the commercial enterprise of the nations of Europe, and their settlements near China, have no doubt materially contributed. Chinese emigration has, in fact, kept pace with the increase of the population of China and of the commerce of European nations with the Empire,

and is at present carried on to an extent never known at any former time. The chief seats of immigration have been Siam, and of late years the British possessions in Burmah.

As is well known, Chinese emigration is, with very trifling exceptions, confined to adult males, and these always of the working classes, without leaders or capitalists. The immigrants get or purchase wives in the countries in which they settle, and the result is a mixed race,—always educated as the fathers,—in energy and industry below the Chinese but far above the Indo-Chinese. Fresh immigrants find wives among these half-castes; and in due time a population springs up little distinguished from the pure Chinese, except in the possession of a better acquaintance with the country and people they are planted among than the original emigrants. To the industry and skill of these colonists, for such they virtually are, are owing nearly all the staple productions of the countries in which they are settled ministering to foreign commerce.

Within the vast bounds of China, the race of man, whether situated eight degrees within the tropic, or twice that distance beyond it, seems one and the same. Even the wild unreclaimed mountaineers called the Myo-tse, literally “children of the soil”, who are found in every part of the empire where there are mountain fastnesses to screen them from servitude and civilisation, seem to be no other in race than Chinese. On the western side of China there exist, in subjection to the Chinese government, many rude tribes which are probably of the Indo-Chinese race, but they do not appear to amalgamate with the Chinese; and in China, within its own geographical limits, there is no example of the crossing of races. A few Tartar tribes alone have settled within its borders to any appreciable amount, closely allied in race to the Chinese themselves; and, had they been otherwise, assuredly they would soon have been swamped by the overwhelming numbers of the native population. Such, indeed, has been the fate of Jews, Arabs, and Europeans that have from time to time settled in China, and who are hardly now distinguishable from Chinese, except by their religious professions.

What is true of China is equally so of Japan, over the whole of which one peculiar race would seem to extend, the exceptions being trifling, and consisting only of the aboriginal races inhabiting the island of Jesso and the Kurile Islands, with neither of which despised races do the Japanese appear to commix. The Japanese received letters and religion from China, but no evidence exists of a colonisation of Chinese in Japan; and the wide difference, in manners, language, and institutions, which exists between the two races, would seem to indicate that no considerable intermixture ever took place. Indeed, from all we know of the

history of the Japanese, an intimate connexion with the Chinese has ever been repugnant to them.

I proceed next to take a glance at the commixture of races which has taken place within the vast insular region which French geographers have of late designated the Oceanic, as forming a fifth division of the globe. Certainly, all of it is as much an addition to the knowledge which the people of the old world had of the earth's surface as was the discovery of America itself. This great portion of the globe extends north and south from Formosa to New Zealand, and west and east from Sumatra to within two thousand miles of the American continent.

The aboriginal races existing in the vast region in question are more numerous than we have as yet the means of ascertaining, and I shall attempt to reckon only the most prominent. These are the Malay; the pygmy Negro of the Malay Peninsula and Philippines; the stalwart Negro, such as the people of New Guinea, New Caledonia, and the Fijis; the tall brown-complexioned people, or Polynesians, of whom the Tahitians, Tawaians, and Maories are examples; and, finally, the Australians. All these differ so completely in physical form, that there can be no doubt of their being different races of man. The strangers that have intermixed with these aborigines consist of Hindus, Arabs, and Europeans of the north and south of Europe.

Among the native races there has been little commixture, and, with partial exceptions, none to the extent of forming a permanent cross-breed. Between the pygmy Negroes and the Malayans, although dwelling in the same countries, sexual unions seem no more to take place than between closely allied species of the lower animals in the state of nature. It is stated, however, that between the tall Negroes of New Guinea, with its adjacent islands, and the Malayan settlers on their coasts, a cross-breed has sprung up. The people of the Fiji group afford an example of a cross between the tall Negro and the Polynesian, a fact to which the personal appearance of the people, and their mixed language, bear testimony. I was, at first view, unable to account for the fact that the Fijians, cannibals as they are, are yet in a state of greater social advancement than the other Negroes of the Pacific islands; but their admixture with the superior brown-complexioned race satisfactorily accounts for it. In his accurate and instructive public Report on the Fijis, Col. Smythe tells us that the number of the people of Tonga settled in the Fijis does not exceed from three hundred to four hundred, and he adds this observation: "The population of the Tonga group does not exceed a tenth of that of Fiji, but from the mental and physical superiority of the Tonguese, their courage and discipline, and the dread of them established among the Fijians, there is little

doubt that they could easily make themselves masters of Fiji, an enterprise which George, king of Tonga, has been said to meditate." It has been chiefly by the assistance of the Tonguese, themselves converted, that our missionaries have been able to achieve the conversion of a considerable portion of the Fijians.

The Polynesian brown race and the Malayan differ from each other in features, in stature, in complexion, and in language; but a small admixture of the latter with the former, without producing any appreciable change in its physical character, must at some unascertainable time have taken place. The evidence for this is language, for the Polynesian tongue in its wide diffusion always contains, not indeed a radical, but still an important element of Malay, as testified, for example, by the invariable presence in all its dialects of the Malayan numerals.

When, within the Oceanic region, the race is found to be one and the same, a difference of language as a test of race must, as in other parts of the world, go for nothing. Thus the Malays, the Javanese, some half-dozen nations of Sumatra, a dozen of Celebes, and perhaps a hundred of Borneo, speak essentially different tongues, yet are of one and the same race, or at least differ no more from each other than do Europeans, African Negroes, Hindus, native Americans, or Chinese. That an admixture has taken place between such tribes and nations is discoverable only by our always finding a portion of the languages of the most cultivated of them in those of the rudest. In this manner we find considerable portions of the Malay and Javanese languages in the essentially different tongues of the Philippine Islands.

A very well informed and judicious writer, Mr. St. John, gives us a good account of the extent to which commixture, in such cases, is sometimes carried. He is on his route to the ascent of the highest mountain of Borneo, Kinibalu, and thus describes some of the people of the northern part of the island whom he encountered:—"We saw many men that differed totally from the above description, but on inquiry found they were of mixed breed. I asked one of what race he was. He answered, 'Four; Baju, Lanun, Malay, and Chinese.' He was a broad-faced ugly-looking fellow, one of our guides. Another, a rather good looking fellow, claimed to be descended of four races also, Baju, Sulu, Lanun, and Malay. Almost all we asked were of mixed parentage, which renders it difficult to describe a particular tribe. Yet the Baju is a distinct animal from the Malay, and does credit to his name of Sea Gypsy."

The earliest strangers who mixed their blood with the people of the Oceanic region were the Hindus, and, as might be looked for, it was confined to the race nearest to their own country the Malayan, never having reached the rude and remote Polynesians

and Australians, a fact sufficiently proved by the total absence in all their tongues of any trace of a Hindu language. The number of the Hindu settlers compared with the indigenous people must in the nature of things have been small, and it follows that it has left no trace of the peculiar characteristics of the Hindu physical form. The only evidence of the intercourse consists in language and relics of Hindu religion and customs, with Hindu architectural monuments. These, however, are abundant, especially in Java and Sumatra, the nearest countries to Hindustan, and also the most attractive to the emigrant, from their extent, their fertility, and most probably also from their superior indigenous civilisations.

The Hindu nation with which the intercourse in question originated was that speaking the Teluga language, and inhabiting the northern portion of the Indian peninsula; the same known to early English writers as Gentoos, a corruption of the Portuguese word *Gentil*, or *Pagan*. The intercourse and settlement are still in progress, and out of it has sprung a cross-breed known, as in the case of the colonising Arabs and Chinese, by the term *Pâranakan*, with the national designation of the father annexed, and literally signifying "offspring of the womb," a word of the same import as the *Moplay* or *Mapilla* before referred to.

These half-castes speak the language of the father as well as that of the mother, and are distinguished from the pure Malay by superior intelligence.

Arabian settlement has been confined to the Malayan race, and never extended beyond it. The settlers were always far too few to have effected any change in the physical character of the native populations; and although, with the exception of fire-arms and distilled spirits, they introduced no new arts, their influence through the medium of religion has been very extensive, and on the whole beneficial. Such a result is to be inferred from the adoption by the converted nations of one God instead of many, and the abolition of widow-burning, still practised by the inhabitants of the single island, Bali, of which the religion is still a pseudo-Hinduism.

Although China be much nearer to the country of the Malayan race than Hindustan and Arabia, it is remarkable that Chinese settlement in it is of a much more recent date than that of Arabs and Hindus, and does not, indeed, appear to have effectually commenced until European settlements in the islands began to yield that amount of security to life and property which native governments never seem to have afforded.

Chinese emigration, as already stated, is well known to be composed, with rare exceptions, of male adults only. These in-

termarry with native women, and the result is a mixed race, always educated as Chinese, and not easily distinguished from, but still inferior in energy of character and industry to the first emigrants. Like the Hindus and Arabs of a similar pedigree, they go under the name of Uterine Chinese in the Malay language, while in the Philippines the name given to them is *Sanglei*, a word of unknown origin, although admitted into dictionaries of the Spanish language. This half-caste population, together with emigrants from China, amounts throughout the islands to several hundred thousands, and upon their industry and ingenuity depends the external commerce of every country in which they exist, for they are the main producers of its staple products of export.

Among European nations, the Portuguese and Spaniards, the latter more especially, are the only people who have intermixed to any considerable extent with the Malayan race, and none have done so to any appreciable degree with any of the other Oceanic races. In Malacca and Timur, the only portion of the Malay archipelago long held by the Portuguese, a cross-race has sprung up with so much of Malay blood as to be hardly distinguishable from the Malays themselves. In the Philippines a far more considerable population has arisen from the union of the Spaniards with the natives, known as is the cross of the Red Man with the Spaniard by the name of *Mestizos*, or hybrids.

We possess one unique example of a hybrid race from the union of the European with the brown Polynesian, having the blood of the two parties in equal amount. This is the case of the *Mutineers of the Bounty* who settled in the little unoccupied island of Pitcairn in 1790. In 1793 the colony consisted of the following parties:—9 Englishmen, 13 Tahitian women, and 6 Tahitian men, making a total of 28 persons. In 1814 they had increased to 48; in 1831, to 87; in 1853, to 170; and in 1862, removed to Norfolk Island, Pitcairn being found too small to maintain them, they had risen to the number of 268, so that in seventy years' time the population had multiplied full nine-fold. The Tahitian men left no offspring, and as neither European nor Polynesian has from the first joined them, they may be described as pure *Mestizos*, or half-castes. When seen in 1814, a few of the members of this peculiar colony were of the dark complexion of the first mothers, but the majority, following the physical characters of the fathers, were not to be distinguished from the inhabitants of an ordinary English village. As at present settled in Norfolk Island, they are found to be wanting in the energy and enterprise of their paternal forefathers.

A noticeable fact connected with this little community is the rapid increase of population, and this without any addition by

immigration. It is a contrast to the stationary or retrograde state of population in the other islands of the Pacific. The difference, no doubt, has arisen from superiority of race and civilisation; and although the last of these had no higher source than a midshipman and eight English sailors, yet it was sufficient to generate intelligence and industry, and to exempt the colonists from the social vices which elsewhere hinder the advance of population.

THE NEW WORLD.

It was not until the discovery of a New World, that races of man of strikingly contrasted qualities came to intermix. The European people of antiquity, and of the middle ages, had hardly any experience of such admixtures. In the western world, the intermixture of nations which followed the conquests, first of the Romans, and afterwards of the northern nations, was an union of races of equal quality, and hence it cannot be predicated that either improvement or deterioration was the result. It could not, for example, be safely asserted that a Greek was superior to a Gaul, or a Roman superior to a Briton. Very different was the case in the eastern world. There Greeks, Romans and Goths intermingled with races greatly inferior to themselves, such as Egyptians and Syrians, and hence the deterioration to which, in a great measure, must be ascribed that decline in civilisation which ended in the downfall of the Roman power.

The New World offered to the people of the Old, or at least to such of them as had the enterprise to enter on it, a field for the intermixture of races on a scale which was before unknown to them. Nearly the whole of its vast extent was peopled by one race of man essentially the same, although in very different states of society, the civilisation attained by the most advanced among them being, however, of a very feeble and imperfect character. Physical geography seems to have been a main cause of the differences which existed in the social condition of the people of the New World. The highest civilisation was reached in the temperate and salubrious climate and forest-free valleys and plateaux of the Andes. There agricultural nations were found which had made some progress in the arts, but this far below that of the second or even of the third rate civilisations, not only of Europe, but even of Asia, for they had discovered neither malleable iron nor written language. With these exceptions, the rest of the continent and its islands were peopled by thinly scattered savages, living as hunters or fishermen only; for the pastoral state of Europe and Asia had, in the absence of the domestic animals indispensable to it, no existence in America.

The discovery of America introduced new and hostile elements

into its population. The people of Europe poured in, and these, finding the native inhabitants too weak for labour, or unwilling to labour for task-masters, introduced some millions of powerful-bodied and feeble-minded but docile African negroes for that purpose. From these causes a great and various commixture of races has taken place, of which the Old World affords no examples. The temperate regions of the north have been planted with a pure European race, now far more numerous than were the inhabitants of the whole American continent at its discovery—the savage native hunters and fishermen giving way before the invaders much in the same way as have done the wild animals of the forest.

In the forest-clad intertropical and subtropical regions of America, the European races have been planted in fewer numbers, and under inauspicious conditions; and here many of the native races still exist in a state not materially differing from their condition when first discovered.

In the valleys and plateaux of the Andes, however, a very different state of society has sprung up. Here a native agricultural population, too numerous and too much fixed to the soil for expulsion or extermination, existed, and a strange admixture of races has been the result, necessitating even the framing of a new nomenclature. Of this state of society Mexico is the most prominent example. Its present population is computed to be in round numbers 8,000,000, of whom one-half are considered to be pure aborigines, of one and the same race, yet speaking twenty distinct languages, fully as many as are spoken by the two hundred millions of the more civilised Hindus. About a million, or one eighth part of the whole population, is held to be of pure European blood: these are the well-known Creoles, from the Spanish word *criollo*, which signifies persons born of European parents in a colony. This is all that of pure European blood Spain has planted in the finest part of her American dominion in more than three centuries, while England, in about half the time, has planted four and twenty times that number of a superior people in a region seemingly less favourable.

With the exception of the aborigines and of a few thousand African Negroes, the rest of the people of Mexico, some 3,000,000, consist of various mixed races, for most of which the Spanish language has specific designations. Of these, as might be expected, the most numerous are the offspring of Europeans by natives of the country, and they go under the name of *Mestizos*, signifying literally mongrels or hybrids. The issue of an European by a Negro is called in Spanish a *Mulatto*, a term which we have ourselves adopted, and which is evidently a derivative from the Spanish *mulo*, a mule. The offspring of a Negro by a native American is

called a Chino or Chinese, from, it may be supposed, some imagined resemblance of such issue to a native of China. The offspring of an European with a Mestizo or a Mulatto goes under the name of a Quadroon, and the offspring of the European by the Quadroon is called a Quinteroon, terms which signify that the parties have one fourth or one fifth of European or the best blood in their veins. The offspring of an European by a Quinteroon is considered equal to a pure European, that is, in the fourth generation the impure blood is deemed to be washed out. The term Sambo, which in the Spanish language literally signifies "bandy-legged," is applied to the issue of a Negro by a Mulatto or by a Chino.

The result of the union of so many incongruous races in Mexico, and the same observation applies in a greater or less degree to all the States which once constituted the American colonies of Spain, is a barbarous state of society, in externals imitating European communities, but yielding no solid materials for the formation of rational and enlightened self-government. For a full half-century almost countless revolutions accompanied by anarchy and disorders have prevailed nearly over the whole of them, so as to make it even doubtful whether the people have really been gainers by their emancipation from a foreign and a very unenlightened yoke.

The European portion of the Mexican population constitutes but a small fraction of the whole, and cannot therefore rule. Even if it could, its dominion would be but that of a caste by race, much like that which preceded it. The purely native inhabitants, although a moiety of the population, are intellectually too feeble to exert any other than an injurious influence. They have been converted to Christianity, and can no longer indulge in the human sacrifices of their ancestors, but, while not nominally slaves, they are still but the rural servants of the other classes of the community. Next to the natives, the most numerous class are the Mestizos, and these have had a large share in the revolutions and anarchy which have so long distracted Mexico.

The result of the inquiry into the effects of the commixture of races, which I now bring to a conclusion, may be briefly recapitulated. Nature has endowed the various races of man with widely different qualities, bodily and mental, much in the same way as it has done with several closely allied species of the lower animals, as for example in the cases of the canine and equine families. The present state of the earth and all authentic history testify to this unquestionable fact. No one will at present venture to assert that the properties of an European and an Australian, of a Chinese and of an Andaman Islander, are identical, or that there exists any law of nature by which one of these parties could have been changed into the other.

When the qualities of different races of man are equal, no detriment results from their union. The mongrel French and English are equal to the pure breeds of Germany and Scandinavia. When, on the other hand, they are unequal, deterioration of the higher race is the inevitable result. A pure Spaniard may be just as good as an Anglo-Saxon of Virginia or Massachusetts, but no one can imagine that a Mestizo of Mexico or Peru is on a par with an Anglo-American.

In some cases, and under some conditions, there exists an antipathy to union that makes an amalgamation difficult. The aboriginal inhabitants of Spain readily amalgamated with Italians, and the descendants of these again with Goths, but eight centuries were not sufficient to cause Spaniards effectually to amalgamate with Arabs, and they finally rid themselves of them by an absolute expulsion. The Greek and Roman conquerors of Egypt, readily admixing with each other, do not seem to have admixed with the native Egyptians, who, however, afterwards readily commixed with the more nearly allied Arabs. Shakespear is, no doubt, in error, when he calls the celebrated queen of Egypt a "tawny" beauty and a "gypsy," for Cleopatra was a Greek, and probably as fair as Cæsar or Antony.

When the disparity of races is extreme, no amalgamation at all takes place, for an antipathy is the result, somewhat similar to that which prevents intermixture between closely allied species of the lower animals in the wild state. The Hottentots, the Caffres, and the Negroes of Southern Africa have lived immemorially side by side without crossing. The pigmy Negroes of the Malay peninsula and those of the Philippines have dwelt immemorially in the same land with the Malayan race without the production of a cross race. So great, indeed, is the antipathy between these races (as far as we know equally aborigines), that the weaker escapes extermination only by sheltering itself in the recesses of inaccessible mountains. The red man of America and the Esquimaux, although immediate neighbours, never intermix.

But it is in that part of the New World in which one of the highest types of man, whether as to race or civilisation, the Anglo-Saxon, and one of the lowest in both respects, the African Negro, have by fortune been brought face to face, that the antipathy of race is presented in the greatest intensity and on the largest scale. Here the great majority of the inferior race are the slaves of the superior, but even those who have been manumitted are still a persecuted class, and held by the white man to be as impure as Bramins hold outcasts. "A free Negro," says Col. Schaffner, an intelligent and liberal Virginian, "is an individual, not a slave, having in whole or in part African blood, and society makes no distinction with respect to the degree of the mixture of blood.

If there be the least African blood in the child, though there be every appearance common to the white race, even the straight black hair, it is, according to law, a Negro.”

According to the laws of the state of Tennessee, no white person can intermarry with a Negro, Mulatto, or other person of mixed blood down to the third generation. All marriages contracted contrary to this rule are declared null and void, the parties being besides considered guilty of a misdemeanour, and punishable by fine or imprisonment, or both, at the discretion of the judge. The laws of the state of Indiana go a step further, for by them “one eighth” part of Negro blood vitiates a marriage and bastardises the children. The state of Massachusetts adds Indians to Negroes in their proscription, and that of Oregon wholly excludes Negroes and even Chinese from its territory.

It is the presence of this African race, too prone to live and labour in slavery or in social degradation, and utterly incapable of rising to an equality with the higher race among whom it has been unhappily planted, that has caused the present distracted state of the North American continent.

XII.—*The First Steps towards the Domestication of Animals.*

By FRANCIS GALTON, F.R.S.

THE domestication of animals is one of the few relics of the past whence we may reasonably speculate on man's social condition in very ancient times. We know that the domestication of every important member of our existing stock originated in pre-historic ages, and, therefore, that our remote ancestors accomplished in a variety of cases, what we have been unable to effect in any single instance.

The object of my paper is to discuss the character of ancient civilisation, as indicated by so great an achievement. Was there a golden age of advanced enlightenment? Have extraordinary geniuses arisen who severally taught their contemporaries to tame and domesticate the dog, the ox, the sheep, the hog, the fowl, the camel, the llama, the reindeer, and the rest? Or again, Is it possible that the ordinary habits of rude races, combined with the qualities of the animals in question, have sufficed to originate every instance of established domestication?

The conclusion to which I have arrived, is entirely in favour of the last hypothesis. My arguments are contained in the following paper; but I will commence by stating their drift, lest the details I introduce should seem trifling or inconsequent. It will